L. T. R.

ISSUED MONTHLY

LIBRARY OF THE
OCT 31 1916
THEOLOGICAL SEMINARY

VOL. 39 NO. 7

THE

MISSIONARY LINK

FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

JULY, 1908

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50CTS. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

TABLE OF CONTENTS

IN EASTERN LANDS.

National Holiday. Miss Crosby . . 4
Music in Mission Schools. Miss Loomis 5
An Event. Dr. Reifsynder . . . 5
Seed Sown. Miss Todd . . . 6
Crowded Villages. Miss Beach . . 7

HOME NOTES.

The Little Rift 8
"Heathenism Under the Searchlight" . 8
Memorial 9

FOR MISSION BANDS.

A New Responsibility. Miss Bertsch . 10
White Moth. Dr. Harold Balme . . 11

ITEMS OF BUSINESS.

Treasurer's Report 12
Articles Suitable for Christmas Gifts to the Japan Schools . . . 13
Endowed Beds in Mary S. Ackerman-Hoyt Memorial Hospital . . 13

THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

OFFICERS OF THE

WOMAN'S UNION MISSIONARY SOCIETY

President

MRS. SAMUEL J. BROADWELL

Vice-Presidents

New York
MRS. J. E. JOHNSON
" V. H. YOUNGMAN
Z. S. ELY
" H. L. PIERSON
MISS E. S. COLES
" L. P. HALSTED

Brooklyn
MRS. L. R. PACKARD
" RICHARD C. MORSE
MISS IDA P. WHITCOMB
MRS. E. E. ROBINSON
" W. W. CLARK

Philadelphia
MRS. ABEL STEVENS

Albany, N. Y.
MISS D. M. DOUW
MRS. FRED. TOWNSEND

Syracuse, N. Y.
MRS. ROBERT TOWNSEND

Geneva, N. Y.
MRS. F. G. BRONSON

New Brunswick, N. J.
MRS. CHARLES DUNHAM

Newark, N. J.
MRS. P. H. BALLANTINE

Morristown, N. J.
MRS. JULIA KEESE COLLES
" F G. BURNHAM
" R. R. PROUDFIT
MISS E. M. GRAVES

Princeton, N. J.
MRS. ARNOLD GUYOT

Boston, Mass.
MRS. H. T. TODD

New Haven, Conn.
MRS. F. B. DEXTER

Rockford, Ill.
MRS. RALPH EMERSON

Johnson City, Tenn.
MRS. W. H. HARRIS

St. Louis, Mo.
MRS. S. W. BARBER

Treas.—JOHN MASON KNOX, ESQ. *Asst. Treas.*—MISS ELIZABETH B. STONE, MISS MARGARETTA W. HOLDEN
Auditor—JOHN M. NIXON, ESQ.
General Corresponding Secretary—MISS S. D. DOREMUS
Corresponding Secretary for Calcutta—MISS M. S. STONE
Corresponding Secretary for China—MRS. S. T. DAUCHY
Corresponding Secretary for Japan—MRS. CALVIN PATTERSON
Secretary for Specific Objects—MRS. HENRY JOHNSON
Recording Secretary—MISS HELEN LOUISE KINGSBURY
Editor of the Missionary Link—MISS S. D. DOREMUS

Checks payable to Woman's Union Missionary Society, 67 Bible House, New York

The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," *Incorporated in the City of New York, February 1, 1861, the sum of* *to be applied to the Missionary purposes of said Society.*

Entered according to Act of Congress in the year 1878 by the "WOMAN'S UNION MISSIONARY SOCIETY," in the Office of the Librarian of Congress at Washington.

THE MISSIONARY LINK

VOL. XXXIX. JULY, 1908 NO. 7

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

"INDIA is a country of extremes. Great wealth and abject poverty; large learning and unfathomable ignorance; unlimited luxury, and lack of the cheapest and most common necessities of life; feasting and famine; palaces and hovels; pretended piety and flagrant immorality, jostle each other in every market place and along every roadside. A nation of children, and yet possessing the possibilities of an intelligent and upright people, the East Indian is the enigma of the world."

"THE undue exaltation of man above woman in India," writes Mrs. John H. Wyckoff, "results in the man, arrogance unbounded, and self-gratification the one purpose of his life; in the woman, enslavement of body and mind. The baby *boy* is the one who performs the funeral rites for his father; so he is a little god from his birth, growing up undisciplined and uncontrolled. As a little boy, he may beat his mother, unreproved. Small wonder that as a young man he beats or kicks his little wife, if he so chooses, for any slightest cause; for she is given over to him body and soul, public sentiment is all on his side, applauding his ability to rule his own household. Of course, she may never speak his name, nor eat till he has finished his meal, nor sit in his presence; that is a matter of family etiquette."

A GUILD for prayer on behalf of the temple girls in India has been organized in England. The sixth day of each month is set apart for this object than which none draws more strongly the sympathies of Christian women. Dr. Fitchett tells us: "Hindu temples are the filthiest buildings of India: foul with sights and smells that shock every sense."

THE Archbishop of the Assyrian Mission writes: "It is important to realize that the religions actually professed in the East have been imposed on an earlier and more tenacious groundwork of belief, and that these are in substance the worship of spirits, or of the powers of nature, and are based on the idea either that the supreme God is too far off, or too interested, to be directly appealed to, or that His authority is shared or disputed by other powers."

"THE *Peking Gazette* is the oldest newspaper in the world. It was first issued in 911 A. D., and has regularly appeared since 1351. It contains no popular news, but gives the daily court circular and selections of memorials and reports from the high officials of the Empire, which are daily laid before the Throne by the Advisory Council. This historical journal is now to be superseded by a paper on more modern lines, known as the *Government Gazette.*"

IT is with great pleasure that we welcome home our India missionaries, Dr. Mina McKenzie and Miss Alice E. Wishart, on furlough. Those friends who have sympathized in Miss Wishart's illness will rejoice with us in her recovery. Both of these representatives of our work in Cawnpore and Allahabad, will be ready for service in our constituency next Fall, when active work is resumed in our Branches and Bands. Miss Loomis has also returned and will be with us the coming months.

GREETINGS IN JAPAN.

IN EASTERN LANDS.

JAPAN—YOKOHAMA.

NATIONAL HOLIDAY.

By Miss Julia N. Crosby.

THE 11th of February is one of the great Japanese national holidays. It is observed in commemoration of two very important events, one in ancient, the other in modern Japanese history. The Imperial dynasty of this country, probably the oldest the world has ever known, was founded two thousand five hundred and sixty-eight years ago, when Jumei Temeo ascended the throne and Mutsuhito, the Mikado now reigning, is his one hundred and twenty-first successor. With this event Japanese history begins, and all is shrouded in mystery. Old legends, however, are not wanting, which, though vague and often contradictory, constitute the Shinto mythology.

In the beginning, according to the most generally received interpretation of this mythology, Japan was in a state of chaos, from which was evolved a race of ethereal beings, among the last of whom were the god and goddess, Izangi and Izanami, who created the islands of Japan. Of their children one son was appointed god to the sea; and a very beautiful daughter was made queen of the sun, with a share in the government of the earth. In the course of time this sun-queen gave her grandson absolute control of the earth (meaning Japan), and sent him down on "the *floating bridge of heaven*" to the summit of a mountain on one of the southern islands of Japan. The transfer of the earthly government from supernatural to human beings having been thus accomplished, the heaven and the earth receded from each other, and communication by means of "the floating bridge" entirely ceased. Jumei Temeo, the first Emperor of Japan, was the great-grandson of Ninigi-no-Mikoto, who was sent down from heaven in such a marvellous manner! Because of this alleged connection with the sun goddess, the Japanese call their emperors the sons of heaven, and claim for them divine honors. Until within the last few centuries all the foregoing legends were firmly believed in by the Japanese people, but are now discarded by the enlightened portion of the people, though very generally held by the masses of the population throughout the country.

But while the legends and traditions are unreliable, the fact that the present dynasty has continued in an unbroken line since 660 B.C. is understood to be confirmed beyond question by their authentic historical records.

The other very important event of which this 11th of February is the anniversary, is the "Promulgation of the Constitution" in 1889. The Emperor chose this time-honored occasion to bestow this welcome boon upon his people, and it was received with the greatest demonstrations of joy all over the country.

It is wonderful how many *radical* changes have taken place in Japan within the past three or four decades, and without any revo-

lutionary upheaval. Can we not see very plainly the hand of the Lord preparing these "uttermost parts of the earth" as a possession for His Son! And Jesus is claiming His possession. Thirty-five years ago there was not a score of Christians in Japan. Now there are over seventy thousand and the number is rapidly increasing. There has never been a time when there was such a seeking after and readiness to receive the Truth; never a time when Christians at home should come up so liberally to the help of those who are on the field, seeking to gather in the sheaves.

MUSIC IN MISSION-SCHOOLS.

By Miss Clara D. Loomis.

IS it wise to spend much time and money teaching music in Mission-Schools? Is not music here in Japan an accomplishment, just as it is in America, where a girl does not consider it an essential part of her education? Does it do more for a Japanese girl than afford her the opportunity to give occasional pleasure to herself and her friends?

I think missionaries feel most strongly it is essential that every graduate of a Mission-School know how to read music enough, so as to lead singing and be able to play hymn-tunes accurately, whereas an advanced musical education is, in general, unnecessary. The reasons are as follows:

A girl who has had no musical training is practically unfitted to help in Mission work and the usual alternative is going into business, except when they stay at school and teach.

When a girl can play, her services are welcomed by the churches, which depend upon the Mission-Schools for their organists. Further, she can help in Sunday-School work; she can draw people to country meetings who are attracted simply by the organ music, and she can always find work as a music-teacher.

Then, it is important that every possible influence should be used to make the Japanese home a pleasant and attractive place, in order to guard the young people from the terrible temptations which surround them in cities, and to relieve the monotony of life in the country. The Japanese as a people love music, and many homes in the cities are now provided with a small organ.

To illustrate the value of a musical training, two of our scholars at 212 Bluff who had vainly tried to interest their fathers in Christianity and the Bible, at length offered to teach them a hymn and the offer was gladly accepted.

Another girl, the daughter of an evangelist, when home on her vacation, plays for the services and teaches hymn-tunes afterwards to those who wish to stay. One man was so in earnest that Sunday after Sunday he would appear at the house directly after lunch, and stay till five o'clock, practicing over and over again the hymns he had learned.

I called one Summer on one of our young teachers who was living with her brother in a non-Christian home. As I was about to leave I was asked to play something. The only music they could provide was some organ exercises and a hymn book. I chose several hymns, which the teacher and I sang together, while the gentleman of the house, with his wife and children, stood by listening, apparently with great delight.

At a special Good Friday service, held at a country station, we waited forty-five minutes for the only man in the town who owned a hymn-book with notes. As he did not appear, the Bible woman played the air of one hymn with her own variations, and I did the best I could with the next hymn.

One of the present seniors in our school at 212 Bluff would like to help with the Christian work in this town, where there is a Sunday-School of over one hundred children. If she had only had more musical training her influence and power for helpfulness would be doubled.

These are but a few of the illustrations I could offer of the wonderful opportunities which are open, where there is a general desire to learn Western music and a hymn-book can be purchased anywhere. For this department of our school work we would ask your support and loyal sympathy.

CHINA, SHANGHAI.

AN EVENT.

By Dr. Elizabeth Reifsynder.

ON my fiftieth birthday the Chinese celebrated it in true Chinese style. Two of our Christian women, patients of years in the Hospital, organized the celebration, and they forgot nothing.

I was asked after breakfast to tarry awhile at our home, "Stevenside," and to wear a red dress, which I did. Shortly after 10 A. M. Dr. Garner came for me in a brougham, and you should have seen the trappings of the horse

and carriage! All over the top of the conveyance red silk was draped, hanging down the sides, and the horse was covered with a bamboo frame covered with similar decorations, such as are used at weddings.

When we arrived at the Hospital large firecrackers made a deafening noise. The day was warm and bright and our Chinese friends enjoyed it all greatly. Three hundred gathered in our Van Santvoord Chapel, and Mrs. Day, our faithful Bible woman, made the first address.

I have been so long in China that history is beginning to repeat itself so to speak.

Dr. Mary Newell adds: I wish every friend could have attended Dr. Reifsynder's birthday celebration, planned entirely and most elaborately by the Chinese. It was touching to see the devotion shown her, and it rejoiced our hearts to witness their appreciation of her faithful work in their midst. Several remarked that the fourth generation was coming to her for medical care.

GRATEFUL TRIBUTE.

IN this connection the following letter shows the appreciation of the Chinese of our Margaret Williamson Hospital in Shanghai.—ED.

MY DEAR RESPECTED DR. REIFSYNDER:

Please accept my sincere thanks for your kindness in attending my late deceased wife. Your very valuable medical services, with your friend, Miss Miller, which rendered us a very kind deed. Not only appreciated by myself, also my whole family. We know that you have done all you could with full of your medical science and human knowledge. Even our present Empress Dowager could not receive better treatment than you have given; nothing was absolutely left behind. The sad bereavement is the good-will of the High Almighty. Although her case was incurable, she received much benefit during her illness. Herewith I beg to enclose a check for $250 to aid your charitable Hospital and for your very kind services rendered. Your Hospital is a very useful, charitable institution and our merchant class has been well informed of the real benefit to our poor Chinese, as well as to our merchants, received from your foreign benevolent friends.

If in future there is any way I could help your noble work which you have taken for a number of years, I would be very glad to do so. Thanking you again,

Yours very gratefully,

INDIA—FATEHPUR.

SEED SOWN.

By MISS E. H. TODD.

YOU will be interested to hear how the Lord opened a zenana to us the other day. I went to the station one evening to meet a woman who was sent to us, and the train was late. I left the platform and walked back toward the roadway under the trees, when a boy of about twelve ran up to me and said, "Good morning, Miss Sahiba." I returned his greeting and explained that we said "Good evening" at that time in the day, and we then had a little talk about his school. He soon exclaimed, "I know you." "Where did you ever see me?" I asked. "O, one day I was in the train with my mother going to Allahabad and you were in the same railway carriage, and you sang hymns about Jesus Christ. It was only this morning that my mother said she would like to see you again." You can well imagine I was thankful for this opportunity given, and so I appointed an hour two days later when the boy should meet me and show me his house. He kept his appointment, and it was not long before we had arrived at the Police Lines where the family lived. Two men, one his father, came toward the *gári* and responded to my offer to them of Leaflets and a Gospel. I received a hearty greeting from the woman, and I did not wonder that the boy was so bright and attractive when I saw her. The mother-in-law also was most pleasing and unusually ready to listen to the good news. It seemed as if their hearts had been prepared for the Word. As we talked, two heads appeared above the wall of the adjoining zenana and a voice said, "We want to be taught also," and the explanation followed, that two young girls there wished to learn to read.

In the meantime the husband of the woman I came to teach had come in and sat in the next room, where he could hear, and I felt the need of faith to claim that he would not hinder his wife from being taught, as so many husbands do. My prayer was answered, and with assurance I said, on leaving her, "Please ask your husband if he is willing that we should come and teach you regularly." Her face brightened, and my heart was made light by a reply in the affirmative. God was working for us in opening this zenana. I remember so well how crowded, noisy and dirty was the third-class-car that morning I met the woman on the train, and how I needed, after singing

and giving the message, to ask the Spirit to watch over the seed sown, as the soil had seemed so hard and stony. Yet one had felt the terrible heart-needs there and had longed for Light and Life and Love to enter.

This incident may give you a suggestion for a prayer for us as we enter zenanas, where Satan tries so hard to hinder us at every turn.

CROWDED VILLAGES.

By Miss Clara M. Beach.

LAST December a few of us went out to look on one little corner of our new field in the Fätehpur district. We heard of what is known as a House-holding District, not built so much in district villages, as little hamlets where families have their own property, and so are more independent. I kept this place in mind, and about the first of February an opportunity opened for two Bible readers and myself to go there for ten days. Our first camping-place was in a beautiful spot; and opportunities opened on all sides for women's work. We had heard that in one village a man was much interested and our one great object was to get into the life of his wife. People seemed very loath to have us come, but, with difficulty, we managed to get a hearing in two places. A few days later, when we made a second visit, the whole attitude of the place had changed and the workers were welcomed, and the second sowing of the seed is sure to accomplish something. In an adjoining hamlet over half of an interesting congregation was called away by a man who had come to worship an idol near which we were speaking; but the second day this man stood and listened and was ready to allow others to do so.

There was a large Government school in one of the villages and the Masters and Post Office officials were much interested in the story of the Gospel. They were Arya Somaj people, which is in a measure prepared ground, for they have left much of the old idolatrous worship, are already living a life of real self-denial for the sake of principle, and if wholly turned to God would make good workers.

One day, while still in this camp, we had been speaking in a courtyard where cows were quietly eating, while their masters, with their wives and children, were listening in a half-hearted way. Feeling discouraged, we turned our steps to another village, where we came to a house where we saw an aged Hindu woman. We told her, and her son and daughter-in-law, the story of Jesus, and over and over again she kept repeating the words, "For Jesus' sake forgive my sins and save me." We stayed as long as we felt it was best, and all prayed most earnestly for her. We went there again and again, and she listened eagerly to the message and seemed to grasp things readily. She will be visited by others if she lives, but here is another to pray for. Every time we went out to see her, we passed a village sheep-fold, the fences of which was a species of cactus, and I kept thinking, "Other sheep I have which are not of this fold."

Our other camping-place in this Homestead District was just as interesting, and the people as a rule were willing to listen. The first place we visited here was very large and to my great surprise I found a number of quite well-educated Mohammedans, who at once asked for a girls' school. We could have remained there nearly a week and seen practically new people each day, but as we were surrounded by many other villages, we worked hard there one day and left to visit others. One was a shoemaker's village next us, and as one of my native workers was of that caste, she knew just how to help them. They are much looked down upon by many, but I am glad she was not ashamed of her people. She did much in making them realize that Jesus died for them, as well as for the high-caste people. I doubt if a month would have sufficed for us to reach all the villages where all listened earnestly. The majority have never even heard of Jesus and nearly three-quarters of a million people are represented in this field.

Miss May writes: Our work in Fätehpur is opening well, especially among Mohammedans. I have opened one little school and zenana work besides helping in the "Rescue Home." Two native workers are converts brought in some years ago through our Allahabad work, one through the rescue work there and one through a village school. The Matron of our "Rescue Home" here, a beautiful character, is another convert of our Allahabad mission, the result of seed sown in a high caste school many years ago and brought to fruition by the Holy Spirit seven years since. Do not ever think of closing the mission at Allahabad as it has meant souls won for Christ.

HOME NOTES.

THE LITTLE RIFT.

WE touch at this time what is generally deemed a delicate subject, sedulously avoided even with friends, and yet a few timely words may suggest a thought which would prevent the "Little Rift."

The passing from earth recently, of so many warm and loyal friends of the Woman's Union Missionary Society has brought the subject once more to the front, with the notification of bequests made in our favor. It is natural that when one has devoted years of interest to a cause, and surrounded it with prevailing prayers, a thought for its future maintenance is uppermost, when one is leaving earthly possessions behind.

And yet for the want of certain technicalities, the bequest so generously provided, too often fails to materialize in our direction. A few incidents from our painful experiences may fitly illustrate the point to be emphasized at this moment.

One devoted Charter member of the Society left many thousand dollars of her residuary estate to us for a Hospital which was to bear her name and whose gifts had made its foundation possible. But at the time of her death, the Hospital had not been erected, and heirs contested her will on this ground. All difficulty would have been avoided had the bequest been made in the legal name of the Society, in trust for the prospective Hospital. Again a large bequest was made in our favor, but unfortunately it was left to a local Branch, which, not being incorporated, distant relatives, recognizing the want of technicality, brought a suit to recover money they unjustly claimed.

Still more bequests have been carefully worded, so that no legal mistake could be detected. But a law in New York State declares such wills invalid, not made two months prior to decease. In the past such a contingency has occurred, but within a few months our attention has been called to this technicality by the loss of a bequest upon which we had depended. It would seem that laws should be formulated whereby the intention of the testator should be paramount. In this connection it might be wise, for all benevolent societies, who have suffered from the same restriction, to seek an amendment of this law, which affects seriously the freewill of every individual who may desire to have a remembrance of a cherished work follow them.

Instances may be multiplied which illustrate the need of accuracy and caution in this direction, but enough has been said to call attention to the subject.

To avoid any repetitions of this failure, it would be well to note these simple directions: First, copy accurately the "Form of Bequest," as given at the bottom of the inside page 2 of THE MISSIONARY LINK. Second, note carefully that the words "In trust" may be inserted after a bequest which involves the erection of a building, or the endowment of any particular fund involving a future enlargement of the Society. Third, be careful to make the bequest when the heart is stirred to a generous purpose, and not postpone it until serious or sudden illness may invalidate it.

No finer epigram was ever penned than S. D. Gordon's pregnant words, "The omnipotent ministry of money." We all recognize it, we all long for it, when opportunities arise for the imperative extension of our work for the Lord, and yet how common is it to ignore provisions which might perpetuate what we love, and whose methods have won our confidence.

"A word to the wise" should be all sufficient.

"HEATHENISM UNDER THE SEARCHLIGHT."

THIS is the significant title of a book written by Rev. W. R. Hunt, a missionary in China, who thoroughly understands the conditions of which he writes. He gives the following table of Chinese religions:

Confucianism.	**Buddhism.**	**Taoism.**
Confucius.	*Buddha.*	*Laotsz.*
Born in China B.C. 551.	Born in India B.C. 620.	Born in China B.C. 604.
Died B.C. 478.	Died B.C. 543.	Disappeared B. C. 524.
Emblem of State Religion – *Dragon.*	Emblem of Worship —*Image of Buddha.*	Emblem of Worship. —*Demon.*
Has had 2,400 years of propagation.	Has had 2,500 years of propagation.	Has had 2,500 years of propagation.
Has influenced 75 generations of men.	Has influenced 80 generations of men.	Has influenced 80 generations of men.
Represents *Atheism.*	Represents *Idolatry.*	Represents *Superstition.*

The study of the religious systems and philosophies of the East is one of no mean importance. Indeed, without a knowledge of the existing conditions in these far Eastern fields of religious origins, and first principles, one is not able to understand the situation or suggest remedial measures. Like the Chinese racial characteristics, their classic and sacred systems are mysterious and vague. They have not only lost their historic origins in the mists

of legend, where revelation and speculation are undistinguishable, but they have missed their own purpose, besides losing the trade and force of their original commission and intention. They are "broken systems."

"The test of any religious, political, or educational system," says Amiel, "is the man it produces." Tried by that standard, heathenism is found wanting. "In pagan lands," says Mr. Hunt, "the product is not difficult of recognition; for in its arena of anarchy and unblushing shame lie the wrecks of humanity, the fools of the universe, and the derelicts of society. Heathenism is not a mere passive influence; it is actual, defiant, and devilish. The power of its entrenched evil cannot be exaggerated. The pantheons of China, Japan, and Korea are furnished with millions of gods, some of the acts attributed to which would be sufficient, in any land that claims civilization, to send a man to prison or sentence him to death. Heathenism is loveless, cruel. Its vices are writ so large in the social life, that their own votaries do not dare to give them recognition. Goodness and truth are its absent qualities, despair its resultant condition. . . . Suicide is encouraged, and infanticide common. There is an utter ignorance of Divine laws, which ignorance keeps men in slavery and causes millions to perish from famine, pestilence and rebellion. Cities of a million inhabitants have no sewers, no water supply, no street regulations, no organized lighting. Filth and stench are indigenous. In a word, heathenism is like a vast lazar-house. Only the nations that enjoy Christian civilization have any normal ideas of medical science. The mighty renaissance that is affecting China is not local. The old civilization is passing away. The old paganisms, the old superstitions, are going. In educational, literary, commercial, diplomatic, industrial, naval, and military circles the changes are indeed startling. Endowed universities and equipped Western schools are being rapidly multiplied. Foot-binding is prohibited, and the opium curse being eradicated. Temples are being turned into schools in all the provinces, their lands confiscated, and the moneys arising therefrom utilized for educational purposes. One of the most significant signs of the times is the fact that some of the best donors in China to the service of Missions are from among the merchant princes and the once hostile mandarinate."

"It is *the* time to co-operate with God. The vast heathen world is at unrest, and at a fever point of expectancy. The people are again greeting the Messiah and seeking audience with Him. Their young men and women are turning in thousands from the dark delusions of 'lights that have failed' to the sure clear shining of His star. The faiths of heathenism are undermined and are crumbling away. The displacement of heathenism has called for new hopes and new ideals. In its advocacy of pure literature and the science of healing, its advances in mechanical arts, its conveniences of life, its political improvements, its aid in international comity, its cheer in the struggles of life, its exaltation of home and motherhood; in its fruits of righteousness, peace, purity, and everlasting hope in the hearts of men and women, who had almost doubted their own humanity of Divine relationship; by its superiority in the mastery of the leading nations of the earth—the argument is massed, challenged, and made invincible, that it is the faith and action of Jesus Christ and His Apostles that has proved itself able not only to reform but to regenerate the whole human race."

MEMORIAL.

THE notification of a bequest was our first intimation of the death, April 30th, of Mrs. William Ransom, who was identified with our Society from its early days. Coming to New York after her marriage, she became Recording Secretary of our Board in 1866 and served in many capacities until her removal from the city. Few who saw her will ever forget her remarkable personality, and the gifts which especially fitted her for responsible positions. Her rare judgment, clear and evenly-balanced, the perfection of her work in any direction, made her an acquisition to any Society, and a serious loss when removed from the inner counsels of our Board. Her Pastor writes us what we well knew:

"Mrs. Ransom was a woman of finest culture. Her early training, her long association with people of education and her extensive travels, gave her a rich mind, a wide horizon, and a wonderfully cosmopolitan vision. Added to this fine cultured nature was a character and a religious devotion which made her well-nigh a perfect woman. She had sentiment, but not sentimentality. She was religious in the finest and most unobtrusive sense. Her presence was a benediction. She was interested in every good work and not only gave her money, she gave herself."

LOW CASTE CHILD WIFE.

FOR MISSION BANDS.

A NEW RESPONSIBILITY.

By EMMA BERTSCH.

NOT long since I visited some workers in the suburbs of Allahabad and was introduced to a child of perhaps eleven, whose name indicated that she had been born on the 13th day of some month. Her parents were dead, and an uncle who should provide for her has children of his own, whom he is barely able to support. So the child was cast upon her own resources for her daily bread and butter. Clad in a much-soiled red *sari,* she one day found refuge in our Mission house in Darajung, when one of our missionaries promised her not only plenty to eat, but also teaching and kindly treatment. Being half starved, the idea of plenty appealed very strongly to her, so she stayed. Before long she was informed that one of the strange customs in this household was that no one took things without permission. The child's cravings were not easily satisfied, so the next day the *Miss Sahib* gave her a *pice* so that she might be tided over until meal-time. The following day she gave her half *pice,* which the child returned, saying she did not need it, as she had some left over from the previous day.

That afternoon she had her first ride in a railroad train, as we sent her to Fätehpur to be tamed and civilized before going to our Cawnpore Orphanage; interesting at first, the novelty soon wore off, so the *Miss Sahib* undertook to pass the time in storing her mind with some useful knowledge. The child soon grasped the first part of it, but the *Miss Sahib* was very particular that the words be in their proper places. She struggled and struggled, finally with much delight repeated Ps. 19.14 correctly.

On arrival, she placed the small parcel on her head and marched along very happily, but with as many questions as the ordinary child could ask. As the *Miss Sahib* left her a few hours later, she started to make a scene and was advised to recite her verse to one of the girls there. Putting her hands to her face as though to conceal her purpose, she asked to be coached a bit, then merrily ran off to display her knowledge.

The child is very affectionate by nature, very fond of being with the *Miss Sahib,* but almost unmanageable among her own people. Her name, slightly altered is Tara, a "star," and we trust that soon she may be a star of hope and glory, although at present she is sometimes very appropriately called the "Star Imp."

After three or four days it seemed advisable to remove her to other quarters, so she was brought to our Mission Home. On arrival,

with the utmost assurance and freedom, so uncommon among girls of her age, she came and sat at the *Miss Sahib's* side and said, "I am coming to see the Bari *Miss Sahib,* and the Choati *Miss Sahib* too, she is in there; can I go and see her at once? They told me I should get lots of *Khana* here," and so on she chattered. In reply to the question of her readiness to become our little girl and be sent to school if she were obedient, she emphatically nodded her head and said "Yes"; then as though to assure us of the possibility, she added, "I prayed over there." "To whom did you pray?" very simply. "To Jesus." Then turning to what she considered a more practical topic, she added, "I did not bathe this morning because I was coming to a big Compound, where I could do it more easily." But later, after surveying the situation and finding that the public pump was outside the Compound, she rather sadly said, "I don't think I will bathe to-day."

The day she came, I was at my desk and she picked up a pencil and did some scribbling on her own account and then stuck it behind her ear as the Babus do. I told her we would call her Tara, as I hoped she would be a bright star in Jesus' crown, to which she said she was willing.

"WHITE MOTH."

By Dr. Harold Balme.

"WHITE MOTH" was a little Chinese girl of twelve years, and that was what her name meant. But it's much prettier than some of the poor children's names out here. We know one little child in this city whose name is "The girl that is in the way," because her father and mother wanted a little son, and were much disappointed to have a daughter instead.

One day while she was amusing herself, she climbed up to a high place, and then thought she would jump down. But when she had reached the ground, one leg ached so much she hardly knew how to crawl inside the house. Her leg grew worse until she had to remain in bed all day long. What was her bed like? Was it soft with a downy pillow and beautiful clean sheets? Oh, no! The bed was made of brick and only a wadded quilt and a sheet of matting was between her and that hard bed. Over a year passed in this way, and then one day her uncle told her about the "Jesus' Hospital," where the foreign doctors were, and he had arranged for her to go there. At last the day arrived, and "White Moth" said "Good-bye" to her relatives, and was lifted into the lumbering cart and in four or five hours the mule drew up in a narrow street outside the Mission Hospital. It was just a Chinese courtyard and an ordinary Chinese room that White Moth entered, but all looked strange and different to her eyes, for on the walls were foreign letters and pictures. A lady came to see her, who certainly was not Chinese, though she speaks the language. Every morning her leg was dressed, but before this all the patients met together for a little service. First they sang a hymn, and then the Bible woman whose name is Big Sister Peace, read them a story out of the Bible and explained very simply what it all meant, finishing up by praying God to bless and teach them.

In a month White Moth's leg was better than when she came, but it was felt that little more could be done for it, and so it was decided that she should go back to her village home.

She had an aunt who was a Christian, and was very kind to her. One day this aunt went to stay at White Moth's village, and thought she would like to see her little niece. She noticed that White Moth had unbound her feet, which is a very brave thing for a Chinese girl to do, as she would be laughed at by all her friends, and most likely treated unkindly too.

In China, as soon as a little girl is six or seven years of age, her mother takes a piece of cloth and binds her feet up quite tight, so that they can not grow properly. This bandage is gradually made tighter and tighter, until all the toes are squeezed underneath the foot, and even when a girl is grown up to a big woman, she will only have tiny little feet on which to hobble about. Of course their feet hurt them very much, but they are afraid to unbind them; and, in this part of China, if a girl or a woman does so, it nearly always means that she has learned about Jesus, and wants to do the things that would please Him.

White Moth's aunt was glad to see the tight bandages had been taken off those little feet, and still more glad to find that she was reading texts every day that she had learned in the Hospital, and singing some verses of hymns. White Moth was very happy too, and she made her aunt sit down and sing to her, hymn after hymn, and then tell her as many stories out of the Bible as she could remember. And so, day after day, her aunt came and sat with her, talking and reading, while White Moth eagerly drank in every word. (*Condensed.*)

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from May 1 to May 31, 1908.*

ALLAHABAD, INDIA.

N. Y.—Brooklyn, Mrs. W. W. Clark, 20.00; Zenana Soc. (Ch. of the Pilgrims), Miss I. P. Whitcomb, Treas., Mrs. Peter McCartee for orphan, 20.00; Stafford, Sisters of Martha's Band, Mrs. F. E. Benedict, for Miss Wishart's work, 20.00,

Total, $60 00

CALCUTTA.

Mass.—Boston Br., Miss Cora Tuxbury, Treas., Mrs. Henry Woods, 100.00; Mrs. D. M. Craig, 50.00; for Gardner School, Emanuel Ch. Miss. Soc., Mrs. S. Hammond, Treas. for Zenana work, 100.00, $250 00

N. Y.—Brooklyn, Zenana Soc. (Ch. of Pilgrims), Bible Reader. 100.00, orphan, 20.00; Poughkeepsie—Lyndon Hall School, per Mrs. S. W. Buck, support of Clara Munger, 60.00; for her special use, 15.00, 195 00

Pa.—Bryn Mawr—School per Miss L. M. Wright scholarship, 50.00; Gtn. Aux., Miss Mary Halloway, Treas., First Pres. Ch., through Mrs. E. M. David: Mrs. S. J. Beck, 20.00; Miss A. Dickey, 1.00; Mrs. E. M. David, 1.00; Mrs. S. Denisson, 2.00; Miss L. Darrach, 1.00; Miss M. Mansfield, 1.00; Mrs. W. Sidebottom, 1.00; Mrs. Romaine, 5.00; Miss J. Wilson, 1.00; Mrs. E. Taylor, 1.00; Mrs. M. Harrington, 1.00; Mrs. Lukens, 1.00; Mrs. Prevost, .50; Miss Heyl, 2.00; Mrs. Miles, 1.00; Mrs. North, 10.00; Mrs. Royal, 2.00; Mrs. A. Smith, 1.00; Mrs. T. C. Henry, 5.00; Mrs. Condé, 1.00; Mrs. Vail, 1.00 Miss McLean, 1.00; Mrs. H. Mechling, 1.00; Mrs. R. Leinan, 1.00; Mrs. Marshall, 1.00; Mrs. Burgin, 1.00; Mrs. T. Hodge, 2.00; Mrs. E. Granm, 3.00; Mrs. S. T. Carson, 1.00; Mrs. Campbell, 1.00; Miss B. White, 1.00; Miss E. Garrett, 1.00; Mrs. C. Speece, 1.00; Managers' subscriptions through Miss Halloway, 25.50. Phila. Br., Mrs. Wm. Waterall, Treas. For Bible Readers. In memory of Mrs. Daniel Haddock, Jr., 60.00; Mrs. J. L. Richards, 75.00; Miss C. A. Lindsay, for Virginia Lindsay, in orphanage, 20.00, 305 00

Total, $750 00

CAWNPORE.
Mary Avery Merriman School.

Mass.—Lowell, Y. W. C. Ass'n, Miss M. C. Field, sec'y for Punnia, $5 00

N. Y.—Brooklyn, Zenana Soc. (Ch. of Pilgrims), for orphan, 20.00; N. Y. City, Dr. J. Ackerman Coles, for medical supplies, in memory of Mrs. Maria A. Hoyt, 25.00, 45 00

Pa.—Tyrone, Miss Agnes Cass, for Annie Cass, 20 00

Va.—Farmsville, Y. W. C. Ass'n Normal School, Miss L. Sutherlin, Treas., for their child, 20 00

Cal.—Pasadena, per Miss G. R. Ward. Mrs. Stimson, for Katherine and Evelyn, 40.00; Mrs. Webb, for Rebecca, 20.00; Non Nobis Solum, Soc., for Denari, 20.00, 80 00

Total, $170 00

FATEHPUR.

Mass.—Boston Br., Mr. Frank Wood, toward salary of Miss Jones, 50.00; the Misses Wheelwright, to be used for Bungalow, 50.00; Mrs. Geo. Davenport, 10.00; Dorchester, Parish Aid and Miss. Soc. of St. Mary's Ch., Mrs. G. A. Jones, Treas., toward horse and carriage for Miss May, 10.00, $120 00

N. J.—Scotch Plains, Mrs. H. S. Fulerton, through Mrs. Albert Le Roy, 11 00

Ill.—Winnetka, Mrs. J. R. Leonard, 100 00

Total, $231 00

JHANSI.
Mary S. Ackerman Hoyt Hospital.

Vt.—Fair Haven, C. E. Soc. First Cong. Ch., per Mr. W. F. Eaton, for Radha, $25 00

Pa.—Shippensburg, Normal S. S., Miss A. V. Horton, Treas. 11 73

Mich.—Grosse Pointe Farms, Mrs. Edwin Lodge, for support of nurse, 50 00

Nova Scotia—Cape Breton, Lock Lomond W. F. Soc., per Mrs. John Fraser, for Miss Morrison, 15 50

Total, $102 23

SHANGHAI, CHINA.

Mass.—Springfield, Mrs. A. S. McClean, for children in M. W. Hospital, $10 00

N. Y.—Brooklyn, Zenana Soc. (Ch. of Pilgrims), for Bridgman Mem'l School, 20.00; Freeville, Miss A. T. Van Santvoord, B. Reader, 40.00; salary of Dr. Newell, 600.00; N. Y. City, De Witt Mem'l Sewing School, Miss M. M. Axtell, for pupil Bridgman Home, 20.00, 680 00

Pa.—Gtn. Aux., Miss M. Halloway, Treas., for Chinese School, 50 00

Total, $740 00

YOKOHAMA, JAPAN.

N. Y.—Brooklyn, Zenana Soc. (Ch. of Pilgrims), for school, 20.00; Freeville, Miss A. T. Van Santvoord, for B. Reader, 60.00; Syracuse, Mrs. Robert Townsend's contributors, in memory of Emily Babcock. First Ref. Ch. S. S., Mrs. E. B. Judson, Mrs. M. Babcock, Mrs. H. Babcock, Mrs. Geo. Whedon, Mrs. A. C. Chase, Mrs. G. B. Leonard, the Misses Gifford, Miss Von Kloster, Miss C. Pierce, Mrs. Wm. Burnham (Irvington), Miss M. Clary (Norwalk, Conn.), 62.00,

Total, $142 00

GENERAL FUND.

Mass.—Boston Br., Mrs. Walter Baker Mem'l Band, Miss E. B. Sharp, Treas., Mrs. S. E. Clarke, 1.00; Miss M. H. Nelson, 1.00; Miss E. S. Toby, 1.00. $3 00

N. Y.—Brooklyn, Miss M. D. Patterson, 25.00; Mrs. W. J. Forbes, 5.00; Mrs. S. T. Dauchy, 2.00 (freight); Miss L. H. Carlisle, per Mrs. W. P. Halsted, 3.00; Zenana Band (Ch. of Pilgrims), 66.50, freight, 3.50; N. Y. City, Mrs. S. J. Broadwell, toward Miss Wishart's traveling expenses, 5.00; Mrs. S. H. Gillespie, 20.00, 130 00

N. J.—Fanwood. Mrs. R. L. Thomae, an., 1.00; Newark, Mrs. S. Wallace, freight, 6.57. 7 57

Total, $140 57

JUBILEE FUND.

N. Y.—Brooklyn, Mrs. W. W. Clark, 50.00; Mrs. John Gibb, per Mrs. W. H. Harris, 20.00; Miss M. O. Patterson, 1.00; N. Y. City, Miss M. E. Nixon, 1.00; the Misses MacKinley, 1.00; per Miss Roderick, Bethlehem Ch., 3.00; Olivet Ch., 5.00; Mrs. Shortess, 1.00; Miss Wallace, 1.00; Miss Olsen, 1.00; Miss Gardner, 1.00; Mrs. D. J. Reynolds, 10.00,	$95 00	
Pa.—Phila. Br., Miss Owen's salary,	300 00	
Mich.—Groose Pointe, Mrs. Edwin Lodge,	1 00	
Total,		$396 00

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss Lizzie Moore, .50; Gtn. Aux., Mrs. Miles, .25; Mrs. Henry Hamlin, .50; Mrs. R. L. Thomae, .50; Phila. Br., 3.50; Mrs. F. A. Homan, leaflets, .40. Total, 5.65.

WILLING AND OBEDIENT BAND.

Rev. D. M. Stearns, Germantown, Philadelphia, Pa.

For Calcutta—Mrs. L. A. Ross, for her worker,		$5 00
For Cawnpore—Mrs. H. I. Angel, for Beta Bai,		2 00
For Fätehpur—Mrs. J. W. Howe, for worker and girl,		14 00
For Jhansi—Mrs. G. A. Brewster, 5.00; Miss L. E. Allen, 5.00, for their B. women,		10 00
For China—Ch. of At. Wed. evening service for B. woman,		6 00
For Japan—C. L. Hutchins, for Yoshida Kono,	$5 00	
Miss A. R. Harper, for Ignchi Tadayo,	20 00	
Mrs. J. W. Howe, for Tsuru Iijima,	10 00	
Frank Nichter, for Ito Kotoji,	5 00	
Mrs. G. A. Brewster, for Sako Suzuki,	5 00	
Unto Him—Gtu, for Harada Shobi,	10 00	
Phila. Co. Union Kings Daughters, for Toki Kaneko,	60 00	
Mr. and Mrs. W. H. Frederick, for Luga Mori,	5 00	
McMurray and Bisel, for Yachiyo Maru.	5 00	
Mr. and Mrs. G. H. W., for Suga Rai, support, 30.00; special use, 2.50,	32 50	
		$157 50
Ch. of At. Dorcas Soc., freight on box to India,		5 00
Total,		$199 50

SUMMARY.

Allahabad,	$60 00
Calcutta,	755 00
Cawnpore,	172 00
Fätehpur,	245 00
Jhansi,	112 23
China,	746 00
Japan,	299 50
General Fund,	145 57
Jubilee Fund,	396 00
Subscriptions to MISSIONARY LINK.	5 65
Philadelphia Br., Mrs. Winsor's School, Sirur, India,	100 00
Total,	$3.036 95

MARGARETTA WEBB HOLDEN, Ass't Treas.

NEW LIFE MEMBERS.

California, Pasadena, Miss Anna D. Orton.

Clinton Ave. Cong. Church, Brooklyn, N. Y., through Mrs. W. P. Halsted, additional contributors for 1908 Mrs. W. H. Harris, 25.00; Mrs. Calvin Patterson, 5.00; Mrs. G. C. Halsted, 3.00; Mrs. J. L. Roberts, 14.00; Mrs. W. H. Nichols, 5.00; Mrs. W. P. Halsted, 10.00; Miss L. M. Paine, 2.00; Miss Shaw, 1.00; Miss M. Roberts, 1.00.

RECEIPTS OF PHILADELPHIA BRANCH.

Mrs. Wm. Waterall, Treasurer.

Semi-an. int.	
Mrs. Daniel Haddock, Jr., F'd	$125 00
From Miss Howard Smith, for Jhansi	5 00
From Miss Greenough	1 00
From Mrs. Abel Stevens, in memory of Frances C. I. Greenough Bed, Margaret Williamson Hospital, Shanghai	10 00
From Mrs. L. H. Lipman, incl. LINK	5 00
Through Mrs. Shoemaker, for Mr. Theo. H. Morris	10 00
From Mrs. B. B. Corregys, Jr.	1 00
Through Treasurer, Mrs. Simons	1 00
Semi-an. int., Mrs. E. H. Williams, F'd	21 00
Total	$179 00

DONATIONS FOR MISSION STATIONS.

For Calcutta—N. Y. City, Miss Davies Coxe, 138 dolls, Gtn, Aux. box; value, $105.28.

For Cawnpore—Lowell, Mass., patchwork. Brooklyn, N. Y., Zenana Soc. (Ch. of Pilgrims), box, value $55.00; Mr. Demorest, package for Dhumia, Dorcas Society Ch. of At. Gtn., Pa., box, value $150.00. Cranford, N. J., Mrs. Rindell and Miss Woodruff, package for Galabia, Newark Aux., box, value $130.00.

For Fätehpur—Brooklyn, Miss M. F. Litteil and Miss Seavens, package for Miss May Rensselaer, Miss S. M. Carter, dolls, etc., for Miss Conklin.

For Jhansi—Brooklyn, Mrs. S. T. Daucky, sheets, towels, spread, etc., for "Peace" bed. N. Y. City, Mrs. D. I. Reynolds, scrapbooks; Mrs. A. Lapsley, box of ivory soap, package for Miss Fairbanks.

For China—Brooklyn, Mrs. S. T. Dauchy, supplies for Hospital. N. Y. City, DeWitt Mem'l Ch., picture rolls and dolls for Miss Irvine. Gtn. Aux., for day school, box, value $31.65.

ARTICLES SUITABLE FOR CHRISTMAS GIFTS TO THE JAPAN SCHOOLS.

Dressed dolls, boxes of notepaper, boxes of lead-pencils or colored crayons, penknives, handkerchiefs, paintboxes, games which do not require a great knowledge of English, toys of almost every description, bright colored ribbons, short lengths of silk (1 or 2 yds.). These should be new as soiled articles and broken toys connot be used as gifts.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, $600.

Mary S. Ackerman Hoyt—Her sister. Mrs. Maria A. Hoyt.
Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey. } Anthony Dey.
Mrs. Mary B. Humphreys Dey, } Anthony Dey.
"In Memoriam"—A Sister.
Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.
Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
Associate Congregational Church, Baltimore.
Mrs. A. L. Lowery.
Peace—Mr. S. T. Dauchy.
Annette R. Lapsley Memorial—Miss. A. S. Lapsley

RUDOLPH LENZ

PRINTER

64 BIBLE HOUSE : : NEW YORK

NATIONAL UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION

MORRIS K. JESUP, Esq., President E. P. BANCROFT, Financial Secretary

WITH A REPRESENTATIVE BOARD OF MANAGERS

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN

A PATRIOTIC WORK

TESTIMONIALS

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

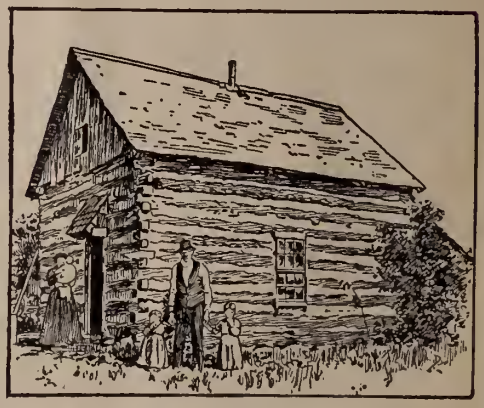
"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for *generous* support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers* of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian and the Negro, as well as to the Frontier Farmer Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers and Christian Literature.

$1.00 brings a child into Sunday School. $5.00 puts a Library of 30 good books into a needy school. $10.00 a Library of 60 books. $25.00 starts a new school. Nearly 2000 schools established in the past twelve months UNION SCHOOLS LEAD TO CHURCH PLANTING. $700 to $800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary, 156 Fifth Avenue, New York City

The legal form of bequest is. "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, Pa. . . ..dollars."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."